

ADELAIDE INSTITUTE

PO Box 3300
Adelaide 5067
Australia
Mob: 61+401692057
Email: info@adelaideinstitute.org
Web: <http://www.adelaideinstitute.org>

Online
ISSN 1440-9828



March 2011 No 556

- continued from Newsletter No 555.

10. Day 3: Closing Ceremony & Celebrating Annual Victory of Islamic Revolution



Two of the three musicians who performed at the afternoon closing ceremony.

The closing ceremony in the Main Hall features traditional instrumental musical items to a modern setting presented by young fellows not yet 18. I manage to capture most of it with my mobile phone. Please view and see the missing violinist in action: <http://www.youtube.com/watch?v=4lC6F-PfD-4>



I must say that Master of Ceremonies, **Dr Bahador Bijani**, does a splendid job closing the congress proceedings, as he does on the first day in opening the proceedings. His faultless English reminds me how 'ugly' is the English spoken by our Australian Prime Minister who on her recent February 2011 visit to New Zealand admitted as much.

Dr Bijani reads the draft version of the Congress resolution and congress attendees are invited to make their contributions to it. I append a copy of this Statement at the end of this report.

We then all adjourn and are bussed to the renowned Eram Hotel where we celebrate the Islamic Revolution's 32nd Anniversary. We delight in experiencing sumptuous food and a performance of

more traditional music featuring the Iranian Parkan Music Group headed by Mohammad Parkan with singer **Mohammad Ali Ghadami** who, as Dr Bijani informs me, is:

"... a master of the Maqam, which are musical forms belonging to Persian art-music and performed on religious and mystical occasions. The texts are songs of praise for the prophets and the 12 imams, who play a central role in Shiite belief. What counts in performing a maqam is the depth of inner feeling. It is said that a full and genuine performance of the maqam allaho can amount to suicide. Mohammad Ali Ghadami comes from the province Kermanshah, where for eight years he studied music and song under various masters at the faculty of music and musicology. In Iran the art of song is traditionally transmitted from master to pupil, and the leading masters of classical

music took part in Ghadami's education. Ghadami, born in 1946, is now teaching others at various schools, and his tours have taken him abroad, to Switzerland and Venezuela for instance. Mohammad Ali Ghadami performed with the ensemble Saghi at the Festival of Sacred Music 2003 in the House of World Cultures."

Unfortunately my mobile phone battery is drained by my recording that earlier 12-minute clip during the closing ceremony, and so this extraordinary item remains in my memory only. I note how some of the overseas ladies feel the music course through their bodies, and I also have the impulse to move it ... but that is not permitted in Islam, at least not in public. So much for public modesty. Hence, as the Minister of Culture and Islamic Guidance **His Excellency Dr S M Hosseini** attends this event, it is clear Mohammad Ali Ghadami and his musicians are formally approved to delight any audience with their songs.



The prize-giving ceremony: MC Dr Bahador Bijani, right, reads out the names of recipients who then come on stage to be congratulated by members of the Bioethics Committee.



...and receiving my own certificate and gift ...

11. Concluding Remark

And so ends the Second International Bioethics Congress, which has been most informative and well organised in the now legendary Iranian way. As guests we are splendidly attended to both in accommodation at the Olympic Hotel and during morning and afternoon tea and, of course, at lunch times and during evening feasts where the usual wide selection of food is on offer.

Cleanliness, a worrying factor in some Middle East countries, is exemplary, as is the catering staff, all men wearing ties, who ensured that at any time no-one was without tea, coffee, soft drink, water, fruit or cake.

Then there are the team of helpers who all wear pink shirts and who go out of their way to attend to their guests' whims, be it for a drink, a translation modern or the transport to and from venues.

Then there are the countless ladies, who always remain half behind the scene, but without their meticulousness the whole Congress would not have got off the ground. In particular I should like to mention **Ms Robab Gholizadeh** in whose email care overseas congress attendees remained until visa and other formalities are guaranteed.

For some the organisation is all a little lively and for western eyes perhaps sometimes confusing, but in the end it all comes together – and without mishaps. There simply is nothing I can be critical of, except for the time-factor, but I already confessed to having transgressed that myself.

Perhaps there is a matter not directly related to this congress of which I am rather ashamed: after almost annual visits to Iran since December 1999 my Farsi is woefully lacking, and that is shameful. I think what I

need is a solid two or three months in Iran where I stop observing and start living and talking in Farsi, a kind of intensive crash course that has me with a teacher on a one-to-one basis 24-hours a day! Switzerland has such institutions – but attending such there is out for me because I am still a wanted man in Europe for refusing to believe in the Holocaust-Shoah, so banish that thought!

However, in the Islamic Republic of Iran I would be quite safe, and as I stated some years ago, should that 'shitty little country' in the Middle East make a nuclear strike on Iran, then I would in solidarity with the wonderful Iranian people, like to be there and witness possible madness rain upon them, and partake in a defence of their country.

In conclusion I stress a point that is worthy to be repeated. In my own presentation I mention the Jewish influence through which Talmudic sophistry and perverts bioethical considerations by setting false premises. To illustrate this some more here are the thought-structures of a Bioethicist who has uncritically embraced the 9/11 tragedy and uses it as a starting point for his reflections on matters ethical. There is no suggestion that he has ever investigated basic aspects of this 'false flag' operation, and hence his whole thought-processes are suspect because it supports a lie – thereby deliberately dumbing us down by depriving us of factual information and setting a false dialectic and formulating false premises for our consideration. Such conceptual deceit, however, is easily exposed through a rigorous application of ethical analysis.

BIOETHICS DISCUSSION PAGES

Bioethics is the study of value judgments pertaining to human conduct in the area of biology and includes those related to the practice of medicine.

MODERATED BY MAURICE BERNSTEIN, M.D.

<http://www-hsc.usc.edu/~mbernste/#TOC>

SEPTEMBER 11, 2001

What happened in the United States on September 11 2001 was so terrible and so grossly unethical and representing such a threat to peoples of our country and of the world that it would seem that the societal significance all of the bioethical discussions on this website just pales by comparison. One can say, "Why worry any more about whether cloning, euthanasia or genetic testing is ethical or whether a patient has received informed consent when such an unbelievable magnitude of malfeasance has just occurred?" But is such comparison valid? All of society is made up of individuals and how individuals interact with each other has discrete moral value concerns that cannot be trumped or ignored by the concerns for the events

such as what happened on September 11th or the Nazi holocaust, for example. In fact, it is the ignoring of the individual and that person's needs, goals and basic human rights, which has contributed to such events.

MORE ON SEPTEMBER ELEVENTH AS VIEWED FROM MARCH 2002

The viewpoint of my editorial reminder written in September 2001 as a response to the terror of September 11th 2001 might need to be modified with another reality as suggested in an article titled "Bioethics after the Terror" by Jonathan D. Moreno in the American Journal of Bioethics, vol. 2 no. 1 (Winter 2002). The question raised is whether the social consensus about individual autonomy of medical research subjects or patients might be changed because of the event of September 11th and subsequent further concern about terrorists attacks on the US homeland and a prolonged "War on Terrorism." Will there be more emphasis on the need for the good of the community and society rather than for the autonomous based good of the individual? If you would like to read more about this and perhaps contribute your ideas click here. For another perspective of September 11th read the following from one of my visitors:

VIEW FROM A VISITOR: SEPTEMBER ELEVENTH

Date: Wed, Mar 6, 2002 4:38 PM From:
janet@anzca.edu.au **To: DoktorMo@aol.com**

I visited your page recently for the first time in several months, and read with interest your piece on the September 11 tragedy. I'm thankful you concluded that our concern for other issues should not diminish because of this, but I find myself angry that the question should need to be asked in the first place, that people (not picking on you in particular!) continue to labour under the delusion that a large-scale, in-your-face tragedy somehow renders all other ethical issues irrelevant. It may perhaps help us get things in perspective and weed out some of the genuine trivialities that we've been stewing over, but it does not make all issues trivial. In the months after September 11 I had a number of people ask me how I could care about this or that when so many people had died. Those questions disturbed me, and a few weeks ago I read something by one of my least favorite newspaper editors on a different topic which helped me understand why. The editor was discussing the cruel live sheep export trade, and sanctimoniously told readers that their concern for the sheep would soon evaporate if they pictured children in this situation instead. Well no, dammit, it wouldn't. Two wrongs do not make a right. Some people may judge one wrong as being greater than another, but the lesser one does not then evaporate. Similarly, some tragedies are silent, chronic, largely hidden from the public eye, and eminently ignorable by well-off Westerners, but for all that they are no less tragic than September 11. To name just a few ... consider that thousands of third world children die EVERY DAY from malnutrition and easily treatable illnesses. That millions of people live in grinding poverty on the bare edge of existence with no

chance to rise above their circumstances. That many more are killed, repressed and displaced by wars which have nothing to do with them. That slavery and torture still happen in many parts of the world. That thousands upon thousands of the so called "food animals" killed every year in our slaughterhouses are skinned and butchered alive and fully conscious because of lack of control and supervision on the production line. That thousands of healthy animals are "euthanised" annually for no greater crime than being unwanted by the humans who have supposedly taken on responsibility for their care.

I would consider each one of these things to be a tragedy of "an unbelievable magnitude of malfeasance", easily on a par with September 11. Perhaps even more so because of the very fact that, when they are acknowledged at all, it's usually with a shrug and an attitude of "I won't think about that because then I might feel guilty and have to change my comfortable life". These things are happening each and every day, causing a total of death and suffering far greater than September 11, but they don't make the headlines. Enough people who cared and who opened their hearts in the same way they did to the September 11 victims could make an unbelievable difference to many of these situations. I don't mean to make light of September 11 or the victims' suffering, but I freely admit it makes me angry that events like this are considered the epitome of tragedy against which all else is supposed to pale into insignificance. The real tragedy to me is the number of horrors in this world about which people don't care.

Janet Devlin

Postscript: Let me repeat that a focus on things Jewish is a necessity if we wish to make sense of our world, and it is not a mere personal obsession generated by 'antisemitic' hatred. A recent Australian court case illustrates why it is important to illuminate such matters:

*

A drink with an extra twist: bizarre claims in Sydney Water legal case. Louise Hall, 3. 8, 2011



Paul Makucha: "I'm terrified of the Freemasons." Photo: Dean Sewell

THE entrepreneur who plans to bottle and market Sydney water internationally attempted yesterday to have a Supreme Court trial judge disqualified, on the grounds the judge refused to say if he was Jewish or a Freemason.

Paul Makucha is being sued by Sydney Water Corporation for \$293,000 it says was incorrectly paid to him and his various companies in a scheme concocted by Mr Makucha and a former senior executive, Edward Harvey. Mr Makucha claims he owns the intellectual property for the marketing and selling of bottled water under the name Sydney Water because the trademark did not extend that far. He told the court intellectual property was not recognised under Jewish law and requested "that any judge that is Jewish ... not hear this case because they may be

influenced by religious beliefs regarding intellectual property".

He also said the NSW Treasurer, Eric Roozendaal, one of the two shareholding ministers in Sydney Water, had used masonic code in a picture published in the *Herald* in January because his "eyes were looking up - that's an imitation of Jesus - it's a masonic code". "I'm terrified of the Freemasons" because "they must conceal the crimes of their brother masons", Mr Makucha said.

Justice John Sackar refused to answer if he was Jewish or a Freemason and said he would not stand down from the case. "No aspect of Jewish law applies in this case. I have no idea what relevance it has to this case," Justice Sackar said.

In its statement of claim, Sydney Water says Mr Harvey had no authority to deal with intellectual property belonging to it. Mr Makucha said he will continue his application to register the trademark Sydney Water with IP Australia unless restrained by the court. The hearing continues.

<http://www.smh.com.au/environment/water-issues/a-drink-with-an-extra-twist-bizarre-claims-in-sydney-water-legal-case-20110307-1bl9m.html>

Flashback Iran 1964 when an incident similar to Raymond Davis case took place, here is what Khomeini said in 1964 after which he was sent in

exile:http://groups.google.com/group/total_truth_sciences/browse_thread/thread/c2f6d0e4d109ff12

12. The Draft Resolution:

In the Name of Allah, the Compassionate, the Merciful The Statement of the Second International Congress of Bioethics 5-7th February 2011, Tehran, Iran

Following three days of deliberations, exchange of opinions and debate, at the close of the Second International Congress of bioethics, 2011, with emphasis on morality, spirituality and creationism, and in the presence of the inauguration speech of his Excellency Ayatollah Jawadi Amoli and their Excellencies: Professor Abbas Sahebghadam Lotfi, Scientific Secretary of the Congress and Director general of the National Institute of genetic Engineering and Biotechnology (NIGEB); Dr Mohammad Hosseini, the Minister for Culture and Islamic Guidance and Congress Chairman, and Ayatollah Hadavi Tehrani, we the participants of the congress, Aware of the message of His Excellency Ayatollah Jawadi Amoli to the Second International Congress of Bioethics, February 5-7, 2011, in which he says:

I seek refuge from the accursed Shaytan.

In the Name of Allah, the All-beneficient, the All-merciful.

Perpetual praises are due to God who originated his vice-regent (khalifah) for creating ethos (khulq); endless salutations are in order upon God's holy prophets, especially the Seal of the Prophethood whose ethos was the Holy Quran; boundless benedictions are owing upon the Immaculate Family who took upon the heavenly mantle of a noble ethos and called humanity to be vested by it; we wish to near ourselves in friendship to these sacred souls and distance ourselves from their nefarious foes.

First: While the purpose of the creation of man is his worship and the intent behind the origination of the cosmos is man's unitive (tawhidi) knowledge – the former having been put forth in Surah Dhāriyyāt (verse 56) and the latter alluded to in Surah Talāq (verse 12) – nonetheless, the purpose of the creation of the vice-regent (khalifah) [of God] is his creation of ethos. Such a powerful disposition properly known as 'ethos', is the creation of a man that is vested with the majestic mantle of God's vicereignty. From such a man comes forth the effusion and grace of divine creativity to instil the ethos of nobility in the very crux of man, thereby giving him entry to the truly Good Life.

Second: The confinement of knowledge to the straight-jacket of the sensorial and empirical is an incurable malady that has affected epistemology and has led to the decline of many sciences from the level of the human to the level of the animal. This is because sensorial cognition does not have the ability to comprehend the immaterial human spirit and is averse to it and ultimately rejects it. Moreover, it sees

the reality of man to be, much like livestock, composed of purely material parts that can be duly dissected in a laboratory. Anything that is not observable with the aided or unaided eye is denied existence and in this way the important and profound line that separates the noble medical profession from veterinary science is blurred. This is because according to the sensorial epistemological perspective man is just an animal that happens to speak. When expounding the important field of bioethics, it is essential to avoid a reduction to an empirical and sensorial epistemology and – while asserting to the validity of the latter [on its own level] – it is imperative to move on up to an immaterial or metaphysical epistemological perspective. This will make possible the proper formulation of the philosophical principles and bases of bioethics and will thereby prepare the ground for the correct apprehension of the guidance that the Abrahamic religions, especially the last of them – Islam, have to offer in this regard.

Third: The immaterial human spirit is not without body; while it is in this terrestrial realm, its natural life is accomplished by this very same body. This said, it is imperative to note that its human life is acquired by a number of things: in addition to nutrition, growth, and reproduction, things that are shared between human beings and animals, is acquired by intellectual certainty of the world and the existents particular to it on the one hand, and by volitional strength with respect to the correct way of interacting with itself, the outside world, and others, on the other hand. The responsibility of ascertaining such types of interaction and securing such a spiritual life for both the individual and society lies with ethics – a comprehensive and important branch of knowledge that includes within its scope a number of other sub-fields, some of which will be alluded to:

1. Spiritual Medicine: The mandate of this metaphysical field, one that is responsible for man's divine vicegerency, is the vilification of the imaginal body whose limbs and organs are informed by true knowledge and good action, not formed by flesh and bones. It is also responsible for the therapy of the imaginal body, by the way of hygiene that includes the prevention as well as the treatment of diseases [of the soul].

2. Spiritual Architecture: The responsibility of this supranatural field is the soundness of formation and the firmness of the compact structure of the imaginal body,

such as are secured by the vigor and health of the ethos and not the physical body). This is of significance because the phenomenon of death is so exacting and draining that if the imaginal body is not firm and sound, it is possible that just like the physical body it too would fall apart. In such a case, the "tongue" would be incapable of speech and would be unable to answer crucial questions put to it in the purgatory and imaginal world. This remains true irrespective of the fact that in the resurrection and rebirth man is raised with the same body that he had in this world.

3. Spiritual Art: The mission of this supranormal branch is the beautification of the [imagined] face and limbs; in particular the "whitening" of the face and being resurrected with a shining countenance.

Fourth: The science of ethics has precepts, bases, and sources (archai). The ethical precepts are a set of prescriptions and proscriptions, either obligatory or recommended. The ethical bases are those universal laws upon which the ethical precepts are based. The ethical sources are those fixed and trustworthy principles that are the proof of God; it is from these sources that the ethical bases are derived. In the "*Islām*" that is manifested in the form of the Abrahamic religions, as per the verse:

Indeed, with Allah religion is Islam, (3:190), all of the aforementioned elements are present and hence it is possible to form the branch of knowledge called ethics. For example, justice and oppression, two of the most central ethical and legal principles, are conceptually clear but are extremely vague and unknown when it comes to their reality. These clear and evident concepts have extensions and concrete referents that are clouded and unobvious. This is because the place of all things and people is only known to their Creator. Anyone else, who neither created them nor was witness to their creation, can never know their place; and when the place of something is unknown, to keep that thing in it or to keep it from going out of its bounds remains an ambiguous enterprise.

Fifth: God created the world in the most beautiful of makes, such that anything better could not be possible. If this were not the case, then it would have to be said that either God did not have the sufficient knowledge or ability or that He was niggardly. All three of the above suppositions, as the consequents of hypothetical proposition (modus ponens) are impossible, hence it can be concluded that the world could not have been better than it is. (Of course, in the immaterial realm of the purely abstract intellects that are free of motion and mutability, the matter is quite different.) Man, who is the vicegerent of God, has a three-fold mandate: 1) world viewing, 2) world custodianship, and 3) world beautification.

The first responsibility is based on thought – the theoretical intellect being its appropriate faculty; the second and the third are based on motivation – the practical intellect being the faculty in charge. On one

hand the noble science of ethics is effective in maintaining the natural order of the world, and helps to prevent devastation as per Quranic verse:

When they enter a town, they devastate it. (27:34).

On the other hand, it also has a great role to play in the beautification of the world. All this so that economic poverty as well as cultural impoverishment may come to an end, so that relative wealth and intellectuality can awaken the dormant prosperity of weak nations. The only cure for the destruction, plundering and bloodshed that is occurring in certain regions of the world is the correct understanding of, and conviction with respect to ethics, as well as carrying out good deeds in accordance with it. Such ethical excellence is outside of time and space, not being limited to any particular land, or fixed to a certain period. Similarly, such nobility of ethos is free from the defect of selfishness and caprice, as the reality that is common between the East and the West is the unitive human nature, which is neither eastern nor western. The preservation of this divine gift is only by way of religion, as can be seen by the counsels and statements of God's prophets:

Abraham (PBUH) is quoted in the Quran as saying: **I do not like those who set. (6:76)**

Prophet Moses (PBUH) is made to pray as such:

Our Lord is He who gave everything its creation and then guided it. (20:50)

In turn, **Jesus (PBUH)** is quoted as saying:

Indeed I am a servant of Allah! He has given me the Book and made me a prophet. (19:30)

Ultimately and in its most complete and perfect form in line with God's pleasure, **Prophet Muhammad (PBUH)** is made to express the doctrinal formula of:

There is no god except Allah. (37:35)

Bearing in mind that the common heritage of humanity includes religious and cultural diversity that encompasses dialogue and exchange, novelty and innovation,

Noting that the human, as well as having a biological identity, also possesses religious, spiritual and cultural aspects,

Recognising that the universal implementation of Bioethics, must take into account the needs and religious and cultural positions of the developing countries

Aware of all the international declarations that have been approved and published in this area

Recalling the first international Congress of Bioethics (2005) held at Tehran, Iran,

Arrived at the following joint positions and general conclusions regarding the current situations and future of Bioethics:

1) Bioethics is related to the beliefs and values that govern mankind. Therefore, special attention and focus must be placed on all dimensions of human existence

with regard to all the related legislations and declarations that are available worldwide.

2) The common and fundament of all Abrahamic religions is that human beings are "guests on Earth", and hence have ethics of responsibility. Accordingly, Bioethics must take into account environmental issues with respect to the biosphere, and the relationship and responsibilities of human beings towards other organisms.

3) The medical and life sciences influence the life of human beings, from birth to the time of death, thus highlighting the importance of analysing the holy scripture of Islam and the other Abrahamic religions in this regard.

4) To have an insight into concerns regarding technologies such as cloning, the Islamic and philosophical approaches are recommended to provide answers.

5) Philosophical, theoretical and practical aspects of Bioethics are required and necessary to conduct policy-making, particularly in developing countries, regarding the principles of consent and confidentiality in relation to medical research and activities, which include cloning, tissue engineering, organ transplanatio0n and stem cell research.

6) Normative action in the field of Bioethics, with particular emphasis on Islam and other Abrahamic religions, cultural and ethnic diversities of the world, must continue to be taken, based on dissemination and propagation of relevant information and education, with the aid of appropriate policy and decision makers, professional and the public.

7) With the current and fast progress of science and technology, new principles may need to be established through collaborations at the local, regional and international levels.

8) The "merits of religious law", particularly Islamic law and jurisprudence are recommended to examine the principles of Bioethics, and their adaptability and

flexibility within different legal systems and cultures throughout the world.

9) Bioethics should also consider the religious and spiritual approach to "healing and the right to life" by following Islamic codes and those available in the other Abrahamic religions.

10) Bioethics tries to answer concerns of humanity regarding medical and life sciences, based on moral values, human dignity and human rights. Special emphasis must be placed on dignity, human vulnerability, personal integrity and autonomy, in accordance with religion and culture of each nation.

11) In order to implement the application of Islamic codes of ethics and the other Abrahamic religions to the field of Bioethics, special attention must be given to interactive education, ethics committees, interfaith dialogue, international collaborations and cooperation, and legislation that will concentrate on genetically modified organisms for the benefit of mankind, genetic testing, counselling, intellectual property rights, equitable access to drugs and public health services, cloning and embryonic stem cell research.

12) The Congress recommends the dissemination of this statement in all religious, academic, research and cultural institutions throughout the world.

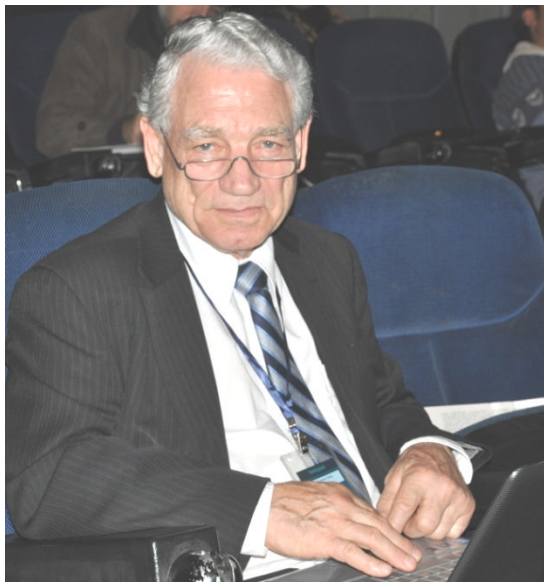
13) The Congress proposes to ISESCO: that as a result of the participation of scholars, scientists, and exchange of ideas and opinions, and presentation of articles regarding Bioethics, Iran should be recommended as the Permanent Secretariat of Bioethics within Islamic countries.

Permanent Secretariat of the Bioethics Committee, National Institute of Genetic Engineering and Biotechnology (NIGEB), PO Box 1497716316, Tehran, Islamic Republic of Iran. Tel: 0098-21-4458472; Fax: 0098-21-44580472; Email: info@iranbioethics2011.ir.

13. Instead of an Afterword ...



At the end of it all a quick trip to North-West Iran, Rasht, there to visit one of Iranian's young up-and-coming journalists, Mr Kourosh Ziabari ... then it's back home per Iran Air – Silk Air – Qantas.



Never a dull – from chair to chair: at the conference to a plane – always busy thinking ...

Interview With Dr. Fredrick Töben

Interview by Kourosh Ziabari

3-11-11

"The only freedom we have in the west is the freedom to go shopping"

- Dr Fredrick Töben

Dr Fredrick Töben is a unique man. You can find a certain tranquility and serenity in his words and actions which make him an unparalleled academician, author and political analyst. While talking to him, you can make sure that you enjoy a fruitful, comprehensive and informative conversation. He always speaks as if he is in a university classroom and wants to teach something to his students. This is the prominent aspect of his personality. He wants to teach and to learn, as well. He loves sharing new experiences with you, and this is another feature of his personality. He has scientifically denied Holocaust and paid the cost: five times in prison in five countries.

He was born on 2 June 1944, Jaderberg, north Germany, into a farming family, which immigrated to Australia in 1954. His father and mother farmed in Australia. His father died in 2003 and his mother passed away in 2008 while he was serving a three-month prison term for 'contempt of court'. His parents were married for 63 years.

Töben received his tertiary education in Australia, New Zealand, Germany, Rhodesia-Zimbabwe and he taught secondary and tertiary level German, English, sociology and philosophy in all these countries and Nigeria, as well.

He had a major policy difference with the Victorian Education Department in Melbourne, Australia, which dismissed him from his teaching post on grounds of incompetence and disobedience, and for almost ten years he fought the case and had his dismissal declared invalid.

In 1994, Fredrick Töben founded the Adelaide Institute and became its director. The aim was to

research matters relating to 'Holocaust-Shoah' and other related 'taboo topics' that mainstream research institutes did not dare investigate for fear of financial and social sanction. In 1998 Adelaide Institute held the first-ever Revisionist Symposium in Australia. In 1997 and 1999 he went on a world revisionist fact-finding tour that took him to Eastern Europe in particular to Auschwitz where allegedly millions of Jews were gassed. He found that the technicality of the gassing assertion could not be sustained.



Dr Fredrick Töben

Since 1999, Töben made visits to Iran on a regular basis to attend scientific congresses and news conferences on various social and political issues.

Fredrick Töben joined me in an exclusive interview and talked to me about his viewpoints regarding Iran, the Persian culture, the Islamic solidarity, the impacts of Iran's Islamic Revolution on the global order and the current position of Iran in the international community.

Here is the complete text of interview with the Australian-German philosopher, Fredrick Töben.

Kourosh Ziabari: You've been to Iran several times. What aspect of Iranian culture has attracted you the most? What's the most striking element of Persian culture in your view?

Fredrick Töben: The first impression is that emotionally I can understand the Iranians. For example, on my first visit to Iran I saw former president Rafsanjani addressing an audience and he was silently crying within as he spoke. I could not understand a word of what he was saying but his words moved me to tears. I felt at home - and on my last day in Tehran on 10 February I walked for an hour looking for a postcard shop, which I found by asking Iranians who did not speak English - somehow I managed to explain what I was looking for. On my way back to the hotel I was walking along the street and a man and woman stopped me. He was holding a large envelope with an address on it. He asked whether I knew where this address was to be found - he asked this in Farsi thinking I was a local Iranian. I then knew I was at home in Iran!

From the feeling world the Iranians move effortlessly into the thinking world and here I recall that the chess game was invented by the Persians, though some say it came from India. Watching Iranian politics of the past decade, I would think the Persians invented the game, something forgotten by the USA that attempts to stop Iranian aspirations for nuclear energy - something that is a natural part of development from oil-based industry to nuclear-electromagnetic industry.

The Iranian people are idealists and this brings them closer to the German mindset that is also idealistic as opposed to the materialistic-based Anglo-American-Zionist international predatory financial mindset, which is currently driving world politics through incessant wars for material resources. It all comes down to a matter of values that flow into a society's make-up, and Iran still values the basic extended family unit from which the western democracies have been far removed, thereby making individuals vulnerable for personal exploitation.

The basic Iranian hospitality is legendary and I always go on a diet before visiting Iran because eating is such a large part of socializing - and I am getting used to sitting on the floor with my legs crossed, which indicates that flexibility of body is diminished in those who sit on chairs.

Traditional music - instrumental and voice - that develops, merges into contemporary music is so

refreshing when compared to what is happening in Western music with its emphasis on noisy rap music. The arts generally are not influenced by the decadent western modern art movement, something that however needs to be watched. Generally, though, most structures are functional and basic without any specific style, though Azadi Tower is a uniquely designed structure.

That I see more often Iranian women with a sticky-tape over their nose indicates a silly vanity is becoming more common place. Also, some women and some men wear too much make-up and dress shabbily in jeans - especially with special-purpose rips at the knee level that is a direct import from the west. This distorts their innate beauty as accentuated through headscarves and hijab where the eyes speak of intelligence rather than superficial beauty. After all, the concept of beauty is more than just skin-deep because it is the soul that creates a person's beauty.

That Iran still has public modesty as a legal term is to be appreciated because without it the beauty of motherhood and of generational thinking is thereby destroyed and the 'me' and 'I want it know' generation of consumerism begins as it is operational in the western 'free and democratic world'. The only freedom we have in the west is the freedom to go shopping.

KZ: As a foreign observer who can take a general look at the lifestyle, culture and the course of daily life in Iran, what's your overall estimation of the Iranian society? How do you find the Iranian people, their culture, their attitudes and behavior?

FT: Iranians still operate on the generational imperative: if young people have personal problems, which is a normal part of growing up, they can consult with an uncle, an aunt, a cousin, a grandparent, etc. In the west they go to a psychiatrist or psychologist and pay a stranger money for listening to their problems.

KZ: You may admit that the mainstream media, specially the mass media in the United States have so far depicted a lopsided, unfair and unrealistic portrayal of Iran and are incessantly trying to distort the public image of Iran by clinging to stereotypes which are sensitive for the Western citizens, such as Iran's nuclear program or 1979 hostage crisis. What do you think about the misrepresentation of Iran in the world's mass media? How is it possible to change this image and introduce the realities of Iran to the world?

FT: Iranians should not worry about what others in the world think of them because that in some sense is a schoolboy reaction, as Arthur Schopenhauer stated: If an enemy criticizes me, I go and see my friends. Iranian politics does have friends and individual Iranians do have friends in the entire world.

All too often Iranians leave their country in search of material comforts in the West - in Los Angeles, in Sydney, for example. Many have a lavish lifestyle but

because of the idealistic mindset Iranians when they get older find the materialism superficial and not satisfying their spiritual needs that cannot be satisfied through consumer goods - and alcohol and other drugs can only block out this spiritual need. It is a problem in the west because the secular nature of the consumer society conflicts with Islam because this religion is a comprehensive religion offering a realistic and factual worldview that satisfies basic and spiritual needs.

Politically this expresses itself in the west being controlled by Jewish thinkers who offer atheism to the non-Jews but then they themselves claim to belong to that long Jewish religious tradition. I noted this in my presentation at the 2nd Bioethics conference when I stated that two prominent Bioethicists, Jeremy Rifkin and Peter Singer both claim to be atheists and Jewish who are both set on establishing a materialistic-hedonistic mindset for the non-Jews, basing the premise of their argument on the Holocaust. This makes their whole argument suspect and superficial - and purely subjective where hatred of the German people is the driving force, not any fundamental ethical consideration based on sound philosophical, universal, considerations as made for example by philosopher Immanuel Kant.

KZ: You're familiar with the Iranian-Islamic concept of the perfection of God. Iranians believe that nothing and nobody is perfect and complete but the Almighty God. What's your viewpoint in this regard? Does the Western secular society which has long departed from the spiritual and divine values accept this notion?

FT: As above - it is a perpetual human quest for perfection but in the west imperfections are regarded as deficiencies, for example, the beauty industry thrives on suggestions that it is a shame to be getting old, that old age is shameful. This is also evident in the Iranian cosmetic industry where surgery is used. Especially in the USA men and women will subject themselves to surgery for reducing wrinkles in their faces, something that indicates a fear of growing old and of dying. Death in Islam is an accepted notion, as is the ideas of martyrdom, something the west rejects. But in the west countless teenagers suicide because they have no belief in anything except in themselves and in acquiring consumer goods.

The freedom we have in the west is the freedom to self-destruct but not criticize our political system. Pauline Hanson during the 1990s was critical of Australia's political establishment and founded ONE NATION - and won a number of seats in federal parliament. This threatened the existence of the two-party system, and a pretext was found to have her charged with fraud and imprisoned and this in a democracy!

KZ: Once we were talking together, you mentioned that you admire the sense of decency and modesty which is observable in the Iranian society. What are the features of this decency and is it possible for the

Western world to realize it within its current intellectual framework? What makes Iran a modest and decent society that attracts you?

FT: Basic hospitality can be expressed by individuals who feel they are at home within their own country, that they own their country and where patriotism, nationalism is a part of their cultural make-up. In the west we cannot express such ideals because of what happened during World War II when national Socialist Germany lost the war against the 'freedom and democracy' advocates of atheistic predatory capitalism. Australia and other western countries are now registered in the USA as a business - nation states now have a business number!

Personal modesty, as expressed within Iranian society, gives the individual much more room to be attuned to another person because it requires sensitivity - empathetic understanding to communicate within such delicate process. I always find that I at times lack this sensitivity because in the west it is the pushy person who gets things done, etc. The bedrock on which my enquiring actions rests is an aim to get to the truth of a matter. It is a weaving action that in time produces wonderful carpets of truth. In the west the younger generation does not have the patience for this because the profit-driven consumer society requires that instant gratification be pursued so that consumption continues to grow. This is a physical thing that does not accept the truth that the mind develops and unfolds and only slowly develops at its own pace.

To date it has not been possible to enhance mind functions but western consumerism aims to find a pill that will solve every human problem - I call this the search for the comprehensive happiness pill: it is invisible and you take it every morning! Of course, such thinking about happiness is merely a search for finding a home within one's own mind, something a belief in God makes superfluous, and Islam does this comprehensively by offering a universal approach to 'happiness' without swallowing pills!

The trouble at the moment with sanctions is that Iranians are excluded from cutting-edge scientific research. But I still think Iranians will manage, as indicated by the fact that petroleum production is now satisfying the local markets. To think that Iran did not have its own refineries until recent times is a shameful legacy of colonialism where a ruling elite permits such exploitation of its own people. The Egyptian uprising, hopefully and God willing, will see an end to Egyptian exploitation and perhaps they can learn something from Iran. After all, the Egyptian president abdicated during the 32nd Iran Revolution Anniversary celebrations, which is significant.

So, softly-softly politics is an Iranian hallmark, but I hasten to add that is only possible because someone is physically protecting the people from external aggressors that want to dismantle Iranian progress. Were it not for the Revolutionary Guard, for example,

then the external influence would have easily seen a return to violence and foreign corruption operating within Iranian society.

The Moussavi movement, though well-meaning and convincing was still funded by the US which managed to pour millions of dollars - openly - into Iranian society. It is now a trying time for all Iranians because the dialectic set by the US on 11 September 2001 that declared the Islamic world a terrorist world, religion is not holding up because it is based on a lie. The western world operates on a 'freedom and democracy' concept where criminal gangs have a free reign and where the police and the criminal world manage society, and where sensitive individuals have a hard time protecting their cultural endeavors and ideals.

KZ: In our previous discussions, you mentioned that Iran shouldn't rely on the foreign tourists to come here, see the realities on the ground and return to their homeland and change the prevailing mindset of the Western society about Iran. You mentioned that what the others say about us is not important. Would you please elaborate on this?

FT: I meant that too many countries rely on tourism as an industry of their own economy as is the case, for example, in a number of South East Asian countries. This tourism is often blatant sex-based tourism, which destroys the cultural heritage of a people.

It is important for a citizen to feel at home first, and that can be done by the young Iranians traveling overseas, exposing themselves to the world, then returning home. This is what I did as a young man when I traveled the world and wherever I stopped I also continued my studies. It is in this way that I, with a German background, stumbled on to the Holocaust lies and found that Iranians had an open mind in this matter. This meant that Iran was also not afraid of Jewish pressure and so does its own thing.

The nuclear development issue is merely highlighting the western world's hypocrisy in this matter, especially because the Zionist regime in Israel has a highly developed program of constructing especially mini-nuclear weapons that have been used in a number of 'false-flag' operations around the world.

It means nothing to receive praise/acceptance from countries where predatory capitalism has destroyed the lives of millions, for example in the USA where 20 million homes are empty because of the mortgage crisis. Such anti-Iran sentiments are media generated and the world media is in few hands, and they are mostly Jewish-owned. In fact, if you analyze the anti-Iran push in the world, at the US you find it is always done by proxy for Israel: Isra-hell!

KZ: Iran has just celebrated the 32nd anniversary of its Islamic Revolution. What are in your view, the social and political impacts of this revolution on the international community? How did it change the political equations and orders of the world? What was

the message of this revolution to the Western and Eastern superpowers?

FT: The basic message is one that the western peoples are so degenerate that it is impossible to have a people uprising. Sex, drugs, rock'n roll is the message.

The recent financial breakdown of western global institutions has caused untold misery to millions of individuals who have lost their job, their home and their families. The suggestion is always that it is the individual's fault that such a catastrophe has come about and the financial system's inherent flaws are not corrected. That is what I personally fight against - and that is what Adolf Hitler and the National Socialists fought against. The Jewish Holocaust issue is a story designed to deflect from this predatory capitalist phenomenon. Iran is at this stage now in its development and is thus a threat to this international capitalist system, as is Zimbabwe and other nations that refuse to be enslaved to the IMF and World Bank in this never-ending cycle of debt finance.

The concept is Autarky where self-sufficiency for a nation is the goal. This stands in stark contrast to the many multinational corporations who hate nothing more than a national sovereign state, as is the Islamic Republic of Iran. Many of these multinationals are pharmaceutical firms whose budget is larger than some of the media-sized countries. The USA has been buying influence for decades and we saw this in Egypt that received billions of grants annually from the USA - and what happened to this money? The ruling elite placed it into Swiss bank accounts, etc.

Iran has been successful in its endeavors and now has also brought Turkey on-side, thereby swinging it away from Europe. But the largest problem is faced with the existence of the Zionist military state of Israel that seeks to dominate the Middle East without any dissent. Here Iran can make the Middle East a safe haven by working towards the dismantling of this racist state - and if it does not succeed, then the Middle East will be dominated by Jewish interests - and such interests are based on TALMUD values, and that is a horrifying prospect for all peoples.

KZ: Following the 1979 revolution which ousted the U.S.-backed Shah of Iran, the Western countries, led by the United States, entered an altercation with Iran and directed spates of psychological operations and financial sanctions against it. How did Iran succeed in surviving these threats? What are the results of the crippling sanctions which have been imposed on Iran so far?

FT: My contacts in Iran assure me that sanctions have helped economic self-sufficiency in Iran. In any case everything is available but it all costs more - everything except the super computer! Iranian diplomacy is delicate and so Iran has many friends in the world - more than Israel has!

Iran has also through various conferences looked at and invited dissenting voices from around the world

and gathered information from diverse peoples - then matched this information with what is at home. For example during the recent Philosophy Congress it became evident that Holy Quran can easily stand against the opinions expressed in psychology texts, hermeneutics, etc.

One effect that is creating a false consciousness within Iranians is that the west is better and that we have more freedom. This is why it is a good idea to send young Iranians overseas so that they can evaluate for themselves what they find. Many will fall into the traps set by consumerism and fail to resist hedonistic inversion tendencies, for example. But such matters have also run their course in the western democracies where now homosexual couples, male and female, want to set up families, thereby giving lie to the fact that their life-style is a better and more fulfilling one.

KZ: You have traveled to several countries around the world and experienced different cultures and civilizations firsthand. What's the most remarkable difference of Iranian culture with the other cultures in the world? What separates Iran from the other countries and cultures?

FT: Iranian's still have a modesty concept and family values that have not been destroyed by the so-called post-modernity value system where there is no home for a God, where sense-gratification is the order of the day, where money rules supreme and no other values find in-depth expression.

Of course I relate to the Iranian people because they still have an emotional openness and are idealistic in their value system, much like the German people and unlike the peoples coming from countries influenced by empiricism and capitalistic consumerism and

driven by class thinking, which is an expression of false consciousness at its best!

KZ: Iran is ethnically a diverse society. Several ethnic groups live all around Iran with distinctive languages, cultures, rituals and customs. We have Azeri, Turk, Baluch, Gilak, Kurd, Lor and Turkmen in Iran and this is a miracle. What do you think about this ethnic diversity in Iran?

FT: Multicultural societies operate on a fraudulent principle of equality. Any viable society must have as dominant cultural framework. In Australia we have multiculturalism but because 70% is still Anglo-Australian there is no danger of disintegration. Germany and France turned their mono-culture into multicultural states and it has now been accepted that it has been a failure for the Germans and the French.

I say multiculturalism is a fraud because in Australia various ethnic groups are supported through government grants and elaborate multicultural structures are developed. But once an ethnic person reaches the top of the multicultural tree, he has to begin anew when joining mainstream society.

Iranians are fortunate in that they have a unifying principle in the form of Islam that enables them to keep expressing their ethnic diversity without threatening the unity of Iran. In Australia we have a secular state where that unifying principle is not developed and then is often labeled 'racist' by the ethnics, especially when Jewish interests in Australia are threatened. As former Prime minister of Malaysia, Tun Dr. Mahathir bin Mohamad, noted, the Jews run the world by proxy, and it is in their interest to continue to advocate multiculturalism wherever they have an influence - except, of course, in Israel!



... then home to reflect on what, again, has been a memorable event!